

# THE BAPTIST.

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## Sixth Annual Convention, B. Y. P. U.

### KEY WORD SERVICE.

First session was called to order Tuesday afternoon at 2:30, President Arthur Flake presiding. The local Union had taken charge of the decorations, and the church presented a beautiful appearance. The B. Y. P. U. colors were used lavishly and the emblem of the Union was conspicuous in the altar-arch. Palms and cut flowers added gracefulness and beauty to the other decorations.

Rev. J. F. Tull conducted devotional exercise.

Songs: "Praise Him", "Let the Savior in".

Theme of the scripture lesson: "Christ All in All."

Testimonies: W. P. Price.—Christ, our all-sufficient Savior.

A. J. Aven—Christ always our companion.

A. Flake—Christ, a joy in the Convention, if made personal.

Songs: "Jesus is Calling," "To the Work."

President Flake calls convention to order, speaking introductory words.

Program submitted to Convention and adopted.

Mr. John B. Jacobs of Columbus Union says: "We are glad you've come; you are welcome."

Mr. John L. Johnson responds on behalf of the Convention, saying: "We are glad we have come." He spoke feelingly out of his own experience of Columbus 1st church and the splendid people who form its membership.

Song: "Showers of Blessing."

Prayer—W. P. Price.

The address of the afternoon was delivered by Rev. J. N. McMillin of Blue Mountain. Subject: "Saved to Serve."

1. Two great things, Salvation and Service; in the right order.

2. God a purposeful Being. This is true of worlds; of our world; of man in the aggregate; of individual lives.

3. God's greatest work the redemption of man; He undertook to re-make His image out of the wreck, to uplift His fallen creature.

4. God's first concern is my hope of salvation; His second, that I search out others. I am saved to serve.

5. Man must be in harmony with God; you and God look toward the same end, the salvation of the world.

6. Salvation is of grace; free gift; costs nothing but acceptance; we are under the greater obligation to send it to others.

7. We are saved to serve in this present

world; in the world to come, His servants shall serve Him continually.

Prayer—Rev. A. A. Smoot.

Song: "Where are the Reapers."

At this juncture, Rev. T. W. Lewis, pastor of the Methodist church was introduced to the Convention, speaking words of welcome.

Benediction by A. J. Aven.

The delegates lingered in the church for a half hour of hand-shaking and conversation.

### SECOND SESSION—TUESDAY EVENING.

The large auditorium was filled at the hour of opening. Rev. W. E. Farr conducts the devotional exercises, reading I Cor. and offering prayer.

Songs: "Tie Up the Life Line," "What a Gathering of the Faithful."

Rev. W. A. Bonham, the preacher of the occasion, being kept away by sickness in his congregation the sermon was preached by Rev. H. A. Smoot of Okolona. Theme: "The death of Jesus the greatest act of service."

1. Some stories are overdrawn; this cannot be overdrawn. Think of the death of Christ as occurring yesterday; as the death of my Savior.

2. Scenes about the cross vividly portrayed; He was sore amazed; very heavy; exceeding sorrowful, etc.

3. Real death of Christ was separation from the Father, this the sinner's death. Distinguish between death of sinners and the sleep of Christians.

4. Christ died for life, "To be ever with the Father."

5. Christ sends us now as "Our Advocate with the Father."

At the close of his earnest and helpful sermon the Convention stood and sang, "Come to the Father."

President Flake introduced our distinguished visitor, chairman executive committee B. Y. P. U. South, Rev. J. M. Shelburne of East Lake, Ala., who spoke on "The Pastor Training the Young People for Service."

1. Let us accept at once the pastor as the proper one to train his young people; the needs of the church emphasize the needs of training the young.

2. Pastor must discover his young people; be conscious of them; hold their needs before him always when reading scripture, praying, preparing the sermon, preaching.

3. Go out to them individually; know their aspirations; improve half minute walks with them.

4. Discover them corporately; see them

together; know leaders; know who stands fast; go after the leader with a strong halter.

5. After discovery comes conquest; pastor must catch them; use no shams; show the best things in the kingdom.

6. Develop them; show them service. "The only soul winners I have are my young people that work at it on purpose."

7. Enlighten them. The B. Y. P. U. is educational in its essence. It adds to our Bible knowledge. Our magazine "SERVICE" with its Christian Culture Courses has wonderfully worked out the plans. The great truths in our present cause are the wonder and delight of our Baptist people.

This address was greatly enjoyed by all. The speaker dealt with practical B. Y. P. U. work as it is done in his own splendidly organized Union.

Song: "I Know I Love Thee Better Lord."

Congregation dismissed with prayer and benediction by Bro. Shelburne.

### THIRD SESSION—WEDNESDAY MORNING.

At 9 o'clock the Convention was led in devotion by Rev. A. J. Thames. After songs and several earnest prayers, the leader presented as a theme "Our duty to abide in the presence of God." The lack of this explains our inefficiency in service.

The work for this session of the Convention was to consider the sacred Literature course. The meeting took the nature of a conference, Rev. H. A. Smoot presiding as chairman. The chairman outlines the course of study for this year as led by Dr. Judson of N. Y. He refers to "SERVICE" as the only means of getting outline of this course of twenty-five lessons in Baptist Doctrine. After setting forth fully the nature and importance of this course, the leader called on H. L. Watts, president of Winona Union.

Mr. Watts spoke of "How interest in the Sacred Literature Course may be enlisted and sustained."

1. We must know it before we can interest others in it. This means study (1) the Bible, (2) the work, (3) the people.

2. Four things are necessary to accomplish this work. We all have them: heart, head, hand, feet. They must be cleansed by the blood of Christ; then laid on His altar for service.

3. We must ask God to take the human machinery and to apply this divine motive power.

4. You haven't a leader or teacher. If we lay our lives on His altar for Christ's



sake. He will use us. He has promised His divine power.

Song: "Draw Me Nearer."

Leader asks Prof. A. J. Aven of Clinton to speak of the qualifications necessary for leadership.

1. Intensity of vision; be able to see possibilities.
2. Intensity of feeling; the love for the work which transforms lives.
3. Intensity of thought; meet difficulties and think them out.
4. Must be a man of character. A man without convictions may lead, but he will lead into wrong paths.
5. Deep consecration.
6. Courage, great courage.

Song: "Happy Day."

Of the Winona Sacred Literature Class, seventeen were present, with their teacher, Mr. Vernon D. Rowe. At this time the class assembled at the front and Mr. Rowe taught the third lesson of the course, subject: "The Holy Spirit." For forty minutes the Convention was delighted and thrilled. Mr. Rowe proved a splendid teacher, bringing from his class by questions the great truths taught us in the Bible concerning the Holy Spirit. Each statement was proven from the Scripture. The richness of spiritual information in this one lesson convinced all of the power and strength of the course. The Convention saw the true B. Y. P. U. work going on! One of Mr. Rowe's class testified, "This study is the sweetest thing that has ever come into my life."

Rev. J. M. Shelburne, with appropriate remarks, presented Mississippi's Senior C. C. C. Banner to the Winona Union, Mr. Rowe and Miss Bristow receiving it. This banner is presented annually to the Union, which has the greatest number of successful examination papers on the year's S. L. C. Course. Last year it was won by the Union at Corinth.

Prof. Aven asked the privilege of speaking: "If we could only have a class like this in every Baptist Church, the cry for trained workers would cease! Bro. Rowe once went to school to me, but I now take off my cap, to him, after seeing his peerless work," he said.

Mr. Rowe and his class sang a beautiful class song entitled, "Tis love that keeps me singing all the way."

With the Convention thrilled and at high tide of feeling, Rev. R. A. Kimbrough adds whatever fulness that could have been lacking, as he spoke earnestly and tenderly on, "The Holy Spirit Given for Service."

He sketched the work of the Holy Spirit in Old Testament times equipping men for service; in Christ's life from His baptism to Calvary, equipping Him for service. Then the work of the Spirit with the Apostles.

1. We must pray for Him in our lives; receive Him into our hearts by faith.
2. Be willing for Him to lead us into service.
3. He will fit us for service at home and lead us to work for the salvation of the world.

Prayer and benediction by Rev. W. M. Burr.

Thus closed a great session. All present felt the uplift. Many expressed themselves as determined to take "Service" and study Christian Culture Courses.

#### FOURTH SESSION—WEDNESDAY AFTER-NOON.

Doctrinal service conducted by Rev. W. E. Dear, of Lena, Miss. Prayer by Prof. Brunson and J. E. Byrd. Theme of Bible lesson: "The relation between our Christian service and our Heavenly Father." The topic for this session of the Convention was the Conquest Missionary Course. President Flake presides and explains the nature and scope of this course of study. Rev. R. L. Bunyard discusses the theme; "How the Conquest Missionary Course serves the whole church."

1. Members must become acquainted with the Course.
2. Have a Junior Union.
3. A Senior Union.
4. A Woman's Missionary Society.
5. Pastor preach missionary sermon based on this Course once a quarter.

He showed, using blackboard, how these five plans centering on the Conquest Missionary Courses can educate and inspire the whole church membership in missions. Testimonies were given by Rev. H. P. Hurt and Prof. Aven to the good results of this mission study course.

Rev. E. T. Mobberly told "How this course can create interest in Denominational Organizations."

He told his experience last year as he taught the Mission Course for six weeks with his ladies. Now they have regular meetings doing full work.

1. The course increases interest in our Seminary, which trains preachers in missions.
2. Increases interest in our Boards, which are (1) bureaus of information (2) financial concerns (3) bonds between the missionaries and the people at home.
3. The Course stimulates us for future service. We learn the needs. We are trained to meet these needs.

Open discussion follows this splendid talk. Bro. Kimbrough tells plans for Missionary Tea with class in costume of countries.

Brethren Flake and Price make interesting and spirited talks on ways of making a Missionary Course a success.

Convention felt as never before the power of Mission Study.

Prayer and benediction by Rev. J. N. McMillin.

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#### From Canton, China.

I have time only for a hurried quarterly report. In July up to the 20th was spent in Canton preaching and doing general mission work. And in giving five lectures to the Colporteurs of the American Bible Society and the B. and F. Bible Society. This Coporters institute was under the direction of Rev. H. O. T. Burkwall of the B. and F. B. Society. There were about twenty-five in the institute and it is thought

that much good was accomplished.

Then we spent one month in Macao resting. And while there, I am glad to say, that Mrs. Simmons was able to get rid of the Malarial fever that had been troubling her for several weeks.

After our return to Canton, I began to make preparations for going to Ying-Tak to help Brother Saunders in a class for two weeks. We arrived there on Sept. 3 and commenced our class on the 5th. There were over fifty regular members of the class. Others present often swelled the number actually present to over one hundred. Two of the native preachers studied James and the epistles of John with the brethren from 7 to 8 o'clock in the morning. I had my class from 10 to 11:30 a. m., at which time we studied I Cor. I greatly enjoyed the work and think that I have not done a better two weeks work this year. Brother Saunders had his class from 2 to 3 p. m., and studied Marks gospel. There was preaching every night for about two hours to as many people as could get into the chapel. There was great interest on the part of the people generally in these services. On the second Sunday we were at Ying-Tak. Brother Saunders baptized nine men. Among these were some of the first fruits of the work at Ying-Tak. And the first time immersion had been performed at this place.

While at Ying Tak we had the deeds to mission property stamped. And work on the two houses for our missionaries was commenced. The houses are to be finished by the end of January. We will all be very glad when our Hak-Ka missionaries are properly housed.

I returned to Canton on the 20th and our theological school opened the next day. There are twenty-two on the roll. Among these are some very promising men.

Last week we had our quarterly preachers meeting of the preachers around Canton. There was a full attendance, some twenty-five. Tuesday evening pastor Tsang of Shiu-Hing, made a lecture on the epistle of James which was well prepared and forcibly delivered. The day meetings were largely given to reports from the preachers. On Thursday Dr. Cheung Wan-Man gave a capital address on how to do individual work among the unsaved. It was largely a narrative of his own experiences in doing this kind of work. But on Wednesday night Ue Sui-Wan, our teacher in the Theological school, gave a lecture on Elijah that was a perfect gem, and just sparkled from start to finish. On Thursday night, a Wesleyan, Brother Lo Heung-Lun gave us a fine sermon which was a fitting close to a good series of meetings.

We are certainly rejoicing in the prospect of welcoming so many new co-laborers to our mission as well as to other missions in China and our other mission fields.

I have preached and lectured thirty-three times during the quarter. Baptisms at Canton 5, Shiu-Hing 14, at Tsung-Fa 2. I report only those connected with my own stations. May the Lord's richest blessings

be upon all of our home co-laborers. Pray for us and our work.

It was quite a shock to us to hear of Dr. Z. T. Leavel's death.

We are greatly rejoiced at the evident progress that our people are making in Mississippi, and I am glad that some of our new missionaries are from our state. Love to all the brethren. I am

Yours fraternally,

B. Z. SIMMONS.

Canton, China, Oct. 3, 1904.

#### Beams From Other Lamps.

##### THANKFULNESS.

(DR. BROADUS.)

##### The Power of Habit.

We hear a great deal said about habits. But it nearly always means bad habits. Why should we not think and speak much about good habits? They are as real, and almost as great, a power for good as bad habits are for evil. We do our work largely by the aid of habit. How much this helps one in playing on an instrument, or writing on a type-writer. Many a man who is growing old will every day get through an amount of work that surprises his friends because he works in the lines of life-long habit.

##### The Habit of Thankfulness.

Think of its value. It tends to quell repining. It tends to enhance enjoyment. It serves to soothe distress. It helps to allay anxiety. It cannot fail to deepen patience. "The goodness of God leadeth to the repentance." It serves to strengthen for endurance and exertion. It brightens hope. "I love to think on mercies past, and future good implore," is a very natural conjunction of ideas. If we have been wont to set up Ebenezers upon our path of life, then every glance backward along these milestones of God's mercy will help us to look forward with more of humble hope.

##### Be Thankful Under Pain.

That may be stating the matter too strongly. The Apostle Paul does not say, "for everything give thanks," but "in everything give thanks." Now, surely, that need not seem impossible. In affliction, in bereavement, in disappointment, we can rejoice in the Lord, and afterwards when they work out "the peaceable fruits of righteousness" we can rejoice in them. We can always be thankful that the situation is no worse. The old negro's philosophy was wise and good: "Bress de Lord, 'taint no wuss." Let us bless the Lord, that but for his special mercies it would be worse with us today.

Ex-president Madison in his old age suffered from many diseases, took a variety of medicines, and contrived to live notwithstanding. An old friend sent him a box of vegetable pills of his own production and begged to be informed whether they did not help him. In due time came

back one of these carefully written and often felicitous notes for which Mr. Madison was famous to somewhat the following effect: "My dear friend, I thank you very much for the box of pills. I have taken them all, and while I cannot say that I am better, since taking them, it is quite possible that I might have been worse if I had not taken them, and so I beg of you to accept my sincere acknowledgments." This is not a mere pleasantry. There is always something, known or unknown, but for which our condition might have been worse, and at the very least, that some constitute an occasion for gratitude. Whatever we may have lost, there is always something left.

##### Cultivate This Habit.

How? Well, how do you form other habits? If you wish to establish the habit of doing a certain thing, you take pains to do that thing, upon every possible occasion, and to avoid everything inconsistent therewith. Now then, if you wish to form the habit of thankfulness, just begin by being thankful next year, but today: not for some great event or experience, but for whatever has just occurred, whatever has been pleasant, yes, and for whatever has been painful. You certainly can find some special occasion for thanksgiving this very day. And then go on searching for matter of gratitude, and just continuing to be thankful, hour by hour, day by day. Thus the habit will be formed, by a very law of nature. Will you not at once begin the thoughtful exercise of continual thankfulness? Will you not think over it, pray over it, labor to establish and maintain so beautiful and blessed a habit? Ah, what a help it will be to you amid all the struggles of youth and all the sorrows of age! And in forthcoming years, when you are gray, let us hope that you will still be gladly recommending to the young around you the Habit of Thankfulness.

##### Loss and Gain.

Will it pay? Will it be a good investment? Are there any uncertainties confronting the enterprise? Am I prepared to sustain a sudden, severe reverse? These and many other questions rise in the minds of men relative to trade and speculation. The close calculator, with matured judgment of business, generally succeeds. The reverse occurs with the inconsiderate and hasty. Of this the annual failures of numerous business concerns are in evidence. The loss of fortune has brought not a few in sorrow to the grave, causing families of plenty and luxury to fall into abject poverty. And not infrequently, the unfortunate man bereft of property and hope, ends his life by suicide. Such fail to duly calculate that worldly interests hang on slender threads. The more favored are often victims, in their gains, of so great love of money, that their days are spent in anxi-

ous care and toil, with broken sleep and wasted strength, till the lamp of life flickers out, as for the last time they bow the knee to mammon. So all that will may spend their lives counting loss and gain; and balance the book as they may, the time will come, adjusted or unadjusted, when books must close. Pen and pencil, type-writer, telephone and telegraph, printing press, railroad, steamboat, flying ship and lightening speed, all are laid under contribution to give aid to rushing, tilting, absorbing trade. Faster and faster each year the rumbling, squeaking, crashing wheels of commerce speed their million miles an hour. Why run they so fast? The love of money moves the world, and rules it too. Do you see? Come gain or loss, all the world still moves. How long before airships will whiz across land and sea and visit every nation? When it so does the automobile will be a thing of the past. Gain or loss, invention will follow invention till this rolling world reaches its climax. That that does not move must be left behind to gaze on the panorama.

Pleasure, as well as business, has its loss and gain. As a rule, the loss outweighs the gain. It is not that pleasure, of itself, is harmful. Its evil consists in excessive indulgence and such amusements as have a tendency to physical injury and moral taint. What philosopher would hazard his claim to sound sense in commending an all-night revelry? Where is the wise man that would advise the Sunday excursion as a rest for the tired laborer? Scenes of pleasure on the Sabbath day give exhilaration to the animal nature, leaving no elevation of thought or peaceful influence on the moral nature. This is demonstrated from the fact that no more of our city population than one-fourth give attendance to Christian service on the Lord's day? Fine rest indeed? The day that God appointed for rest of body and soul, with heart-healing comfort, perverted to sinful pleasure, presents immeasurable loss to all that is good in life and hopeful in death. Society is demoralized; crimes committed; law and order broken up; and mid-night carousals disturb the hours for sleep. It goes without saying, that all forms of dissipation cause loss and no gain to every mortal who lives for the pleasure of sense. It behooves every rational man and woman to thoughtfully estimate the best means by which he can secure the greatest gain and sustain the least loss. Who can make a clear calculation? Draw two parallel lines. All right action is gain. All wrong doing is loss. God and truth are on the side of right. The devil and falsehood are on the side of wrong. The one line leads on and upward to a happy ending. The other also leads on but downward to a miserable fate. Follow the first line and gain begins on earth and closes with an inheritance in heaven. Follow the second line and loss begins in life and ends in hell. Everyone is standing, in more ways than one, either on losing or gaining ground. On which are you?

Fraternally,

A. P. COPELAND.



(Continued from page 2.)

# SIXTH ANNUAL CONVENTION B. Y. P. U.

## FIFTH SESSION—WEDNESDAY EVENING.

The large audience joined in singing "Marching to Zion." Rev. J. N. McMillin conducted the devotional exercise, reading John 17: Theme: "As thou hast sent me, \* \* even so I sent them." Christ was sent to serve; He sends us to serve. After prayer by Brother McMillin and song, "Only Trust Him," Rev. J. F. Tull spoke of "The Crying Need; a Church Membership Equipped for Service."

1. Our fathers said the need was equipped ministers; they were but half right. A bird cannot fly with one wing. An equipped minister and an equipped membership are necessary for glorious results.

2. Service. The Savior's service is glorious. Satan would persuade us otherwise. God plans that we shall spread the gospel throughout the earth.

3. Equipment is necessary to accomplish God's plan for us. Nothing "happens so" with God. Men who have accomplished things for God have been equipped for service; not all were "college bred," but were trained.

4. Equipment means to see, (1) clear vision of the Son of God. He must stand full height before our eyes. (2) Full extent of His authority in our lives. (3) Magnitude of the kingdom; "the field is the world." (4) Must possess the initiative; not wait for something to turn up."

5. Crying need. This expresses our distance from the needed equipment. The need is seen in (1) ignorance of the Bible. (2) folded hands in complete cessation of activity, (3) a handicapped ministry which knows things need doing but finds no hands to do; errands need going but none save the pastor to go; money is needed, but the brethren are poverty stricken.

6. Curse of the church is an unequipped membership. "Through all my ministry this fact has stared me in the face and spoiled one after another of my cherished plans."

This address was splendid in every particular, clear, strong, truthful. The audience was fully prepared for the next address which gave "The supply; the elements in the B. Y. P. U. which meet this crying need." The speaker was Rev. W. M. Burr who gave as the answer the following:

I. What is the real purpose of the B. Y. P. U.?

1. Not primarily to furnish social opportunities; it does this, but this is second to the real mission.

2. Not to pre-empt minds and hearts, as against undesirable things. It does this desirable thing, but this is secondary.

3. Not to hold young people as against other bidders. It does this, but this is secondary.

4. Not to bring up a set of proud, pert, pushy young people; nor to retire old people. When consecrated young people take first places, it is joy to the wise old people and to the devoted young people.

II. Real purpose: to train young people for service. The B. Y. P. U. is the only

real, serious, organized effort among Baptists to train members for service.

## III. Elements:

1. Instruction as given in the Christian Culture Course.

2. Practice. The Union is a school of applied knowledge.

3. Material. Old people are more profitable to the kingdom of God if trained for service in their youth.

IV. Difficulties: B. Y. P. U. is easy to organize, but hard to keep alive. This is proof of its worth while ness. The Devil wastes no time fighting worthless things. The twin addresses! How shall we describe their inspiring effect upon the Convention! They were clear as crystals, beautifully setting forth by striking contrast the need and the mission of the B. Y. P. U. The Convention showed its appreciation of them by requesting the speakers to write them out; they will appear in full in the minutes, and also will be printed separately in pamphlet form for extensive distribution.

At this juncture the Convention enjoyed a rare treat in a contralto solo by Miss Fanny Rowe of the Winona Union. President Flake requested Dr. W. T. Lowrey to come to the stand and take charge. He did so, entertaining us for a time with interesting remarks, then getting down to business. In a few minutes pledges from the Unions and churches represented, for the next year's work amounted to \$535.00.

Pastor Miller announced that at the close of the service all were invited into the reception and lecture rooms of the church to be received and entertained by the local Union. We were met graciously by the receiving committee, and for more than an hour enjoyed intensely the exquisitely rendered musical program, the delightful refreshments, and the pleasure of meeting and mingling with friends while moving about among choice decorations of ferns, palms, chrysanthemums, and a profusion of B. Y. P. U. colors. This was to us a practical illustration of the power for good and happiness which a true Union can be. Pastor Miller was radiant and all were lavish in their praises.

SIXTH SESSION—THURSDAY MORNING. Devotional exercise conducted by E. T. Mobberly, who presents as scripture lesson II Timothy 2:15; "Study to show thyself approved of God, a workman, rightly dividing the word of truth."

The work of this session was the Bible Readers' Course. Rev. W. P. Price conducted the discussion. He outlined the work of the Bible Readers' Course for this year as follows:

1. Parallel daily readings from Old and New Testaments. The course covers four years work and plans to complete the Old Testament once and the Life of Christ four times.

2. Elements of best Bible study: (1) Daily, (2) understandingly, (3) reverently, (4) lovingly, (5) obediently, (6) prayerfully.

Brother Price then invites questions on this course. For more than an hour a live, snappy open conference was conducted. Questions on almost every problem of the work were asked; answers were given by delegates having successfully met these problems. This hour was intensely practical and helpful. Many were helped in many ways and encouraged for future work.

L. P. Leavell discussed Mississippi's needs of organization. He presented a large map of the state prepared for this discussion, pointing out towns where Unions exist, and giving facts concerning them, obtained by previous correspondence. He drew sharp distinction between young people's prayer meetings and Unions which take "SERVICE" and pursue the Christian Culture Courses. Questions were invited and many took part in the discussion. Result was the division of the state into nine well defined districts. A resolution was adopted that the nominating committee select one worker in each district to organize, hold rallies, distribute literature and push the work as rapidly as possible through plans devised in consultation with the executive committee. The following brethren were appointed vice-presidents of districts:

R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewett, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Nominating committee reported officers of Convention as follows: President, A. Flake. Secretary, L. P. Leavell. Treasurer, W. M. Burr. Preacher, P. I. Lipsey. Editor, J. L. Johnson, Jr. Place of meeting, Greenwood. Time, Tuesday after second Sunday, November, 1905. Report of executive committee received, adopted and ordered printed in the minutes. Special mention was made of the faithfulness, energy and efficiency of President Flake, to whom is due more gratitude and appreciation than can be expressed. We recognize in him the gift of God to our state. The Convention rose en masse to do him honor. Miss Eula Harvey, Mr. Flake's stenographer, who wrote more than two thousand letters for the president in planning for this Convention and its program, was asked to stand and the Convention rising, gave her the Chautauqua salute.

At the suggestion of Bro. W. P. Price the executive committee was ordered by the Convention to purchase a handsome gold watch, have it properly inscribed and presented to Miss Harvey as a token of appreciation. Miss Harvey possibly knows more of the Baptist ministry of the state than any one save Brother Rowe and Brother Bailey. She is a member of the Winona B. Y. P. U., secretary of the Sunday school and her teacher, H. L. Watts, testified: "She is always in the class, and knows her lesson."

The treasurer's report was received, showing a healthy condition of finances and balance in treasury. The last discussion of the morning was by L. P. Leavell. Subject: "The Finished Product of the Missionary." He relates some impressions of his recent trip to Jerusalem, emphasizing mission work among Mohammedans. Prayer and benediction by J. F. Tull.

SEVENTH SESSION—THURSDAY AFTERNOON.

Devotional exercises led by H. L. Watts of Winona. The work of this session was a Junior Conference. President Flake presiding.

Mrs. R. L. Bunyard read an excellent paper (which will be printed in full in the minutes,) setting forth the purpose, personnel and plans of the Junior work."

Mrs. L. P. Leavell showed how to "Prepare a Lesson," she laid down as principles:

1. The lesson story.  
2. Illustrations (for eye and ear.)  
3. Questions to bring out the teachings.  
4. Plan to win co-operation of the child.

As a practical demonstration of these principles, she converted the Convention into a "Junior Union," and taught the lesson of "the Sower" as she would teach it to children, using the black board for illustration. This exercise was highly enjoyed and proved helpful to all teachers present, as an example of true teaching skill.

Miss Mary Mayo, teacher of the Sacred Literature Class of the Columbus Union, read a splendid paper on "What the B. Y. P. U. church has done for our church."

1. It has developed the Social Bond among the young people of our church.

2. Has trained officers. Secretaries and treasurers of the Sunday school were trained for their work by serving as similar officers in the Union.

3. Has developed systematic giving. We give in the Union as part of worship. We have various benevolences.

4. Has developed responsibility. We can trust our Unioners to do what they promise to do, and do it well.

5. Has led many to a higher living. In four years thirty per cent of the converts baptized into the church were from the B. Y. P. U.

6. Has brought many outsiders in. The "Lookout committee" is busy seeking strangers and indifferent ones.

7. The adult membership of the Sunday school is held through the Union. Young men and women learn to love the work.

8. Bible study has been stimulated. Our members know the construction of the Bible and can find passages quickly.

9. Young men preside with ease and lead meetings. Young ladies prepare and read papers on Bible and mission topics.

10. Developed spirituality. Ten young men out of twenty-five will conduct public prayer meetings. Seven of the ten will lead in prayer. Out of fourteen Sunday school teachers six are Union workers, of four officers two are our Union workers.

Miss Mayo dealt with facts, illustrating

each point from the Union of the Columbus church. Pastor Miller beaming and nodding his head the while. It was a powerful argument, based upon actual results, for the worth of a B. Y. P. U. The Convention had seen enough to easily believe Miss Mayo's words.

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7. Consecrate the brain. Christ needs thinkers. Problems must be thought out in His service.

8: Consecrate energies. God wants us to work and war with the powers of evil. The Jews have consecrated their lives to their country; we owe ours to our God.

4. Consecrate powers of teaching. The world is calling for trained teachers. Beautiful illustration found in Miss Annie Armstrong's life.

5. Consecrate money. Republican campaign fund was \$5,000,000. If the twenty-eight and one-half million Christians in the United States would consecrate their money they could win this world for Christ.

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2. The sure reward: "Ye shall receive one hundred fold now in this present time; in the world to come, eternal life." What a rebuke to the miserable "happiness hunter," who thinks the Christian should be pale, pious and pulmonary!!

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## The Home.

Like Jesus.  
(Golden Rule.)

This pretty little story is told of a spelling class in China:

The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun's heart sorry."

That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the quick remark: "He do all same as Jesus."

## The Music of the Heart.

(Dr. Cuyler.)

True piety is the harmony of the soul with God. His will becomes the will of His loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of all genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same divine touch. The great apostle, in writing to the early Christians, tells them that they must not merely sing, but that they must make melody in their hearts to the Lord. This signifies the music of the soul. If it be religious music, it must come from a religious heart; it must be the breathing of sincere love and grateful adoration. The most marvellous of all instruments is the harp of the human heart.

## The Old Skippers Sermon.

(Youth's Companion.)

A skipper who had lost his position on a fishing boat because he would not fish on Sunday was placed in charge of a small smack hired by a few benevolent men in London, who charged him to catch more fish in six days than other men in seven, and to preach the Gospel as he went. Dr. Grenfell, the missionary to the Labrador fishermen, told the story on his recent visit to Boston.

When the skipper arrived at the fishing grounds he was boarded by the skippers of four other vessels, one of them being the "admiral" of the fishing fleet, who knew the character of his new enterprise, and came prepared to despise it.

"Not this 'ere cant, but more whisky is what we wants," they said.

The skipper of the mission ship had been sent on a hard enterprise. He believed himself able to catch more fish in six days than other skippers in seven, but the matter of preaching was what appalled him.

However, he prepared to carry out the agreement and to lose no time, but preach to these his first visitors.

There was no grog on board, but the best pot of tea the old man could brew was hot in the cozy cabin, and four warm mufflers were laid out. These the skipper handed to his visitors. "Look yere," he said, and this was the introduction to his sermon, "do y' see them 'ere mufflers?"

They saw them, felt them, and knew they were warm and good.

"What do they cost, Bill?" asked the admiral.

"I'll give 'em to ye on one condition," said the preacher, progressing with his sermon.

"What's that?" asked the admiral cautiously.

"That you'll admit there's love in 'em; for the ladies as knit 'em must 'ave loved ye, though ye never seed 'em."

"That's right," assented the audience.

"Well, then, take 'em. There they are," and so the sermon concluded.

The four men wrapped themselves in the mufflers and spoke their thanks. But as they were leaving Bill added his benediction:

"Ow much more must Jesus 'ave loved ye, when 'e gave himself for yer!"

Dr. Grenfell adds that this proved a most effective sermon, for three men out of the four resolved to return that love. The admiral "became an effective missionary among his admiring followers," and the skipper more than made his seven days' work in six, and preached his sermon many times.

## Self-Conquest.

(Louisa M. Alcott.)

I do not ask for any crown  
But that which all may win  
Nor try to conquer any world  
Except the one within.  
Be Thou my guide until I find,  
Led by a tender hand,  
Thy happy kingdom in myself,  
And dare to take command.

## In the Foreign Field.

Every Baptist in Mississippi will read with pleasure this report of Brother Chastain to the General Association, which has adopted him as its Missionary:

Guadalajara, Mex., Oct. 20, 1904.

Elder N. L. Clarke:

As the time of your quarterly meeting is approaching, I take pleasure in writing you a few words from the field. We have just closed our National Baptist Convention. Though this was only the second annual session, already we note a new impulse in our work which comes as a result of a better knowledge of the entire field, the work and the workers. The Convention is proving a great unifier, enlightener and organizer; we expect from it rich returns.

The Richmond Board bought a most val-

uable mission property in Guadalajara last June. It is large enough for a church and missionary's residence attached. I got possession August 1, and began the repairs August 8, ten weeks ago, and when the work is done the building will not only be adapted to our use, but will be nearly as good as new inside and out. We had the dedication of the Chapel October 2. On that occasion the congregation was immense, and the attention and good order were all that one could wish.

At the annual business meeting of our South Mexican mission held in Morelia August 3 to 5 your missionary was re-elected editor of El Expositor Biblico, our Sunday school paper. This involves considerable extra work, yet ours being the only Baptist Sunday school paper published in Spanish in all of North America, it has a broad field of usefulness. The circulation of the paper has increased 25 per cent during the year, and we receive from different parts of the field gratifying letters as to the satisfaction it is giving.

Our Sunday school and preaching congregations have not been so large during the summer. We have had to move our preaching place twice and the continuous rains have interfered very materially.

But now that we are in our own building and the rains are about over for this year, we hope to get our people together and go to work anew.

We have three missions outside of the city which the members of the church visit regularly with hopeful prospects. We try not to open more new stations than we can visit regularly and properly cultivate. I am anxious to press the village and ranch work during the dry winter months, this being the best time to travel. The opportunity before us is golden. May the dear Lord give us wisdom and grace sufficient for the full discharge of the duty resting upon us.

My health and that of my family is moderately good, for which we thank the dear Lord. I read the Mississippi Baptist with interest and profit. It is a great pleasure to see how the Lord is using you brethren in Southeast Mississippi to advance his kingdom at home and abroad. May he keep you humble and devout, and crown your every effort with abundant success. God has greatly honored us all, permitting us to take part in such a glorious work.

Please remember me with much Christian love to the officers and members of your Board. In your coming meeting ten days hence, I shall be with you in spirit. May God bless you there and us here.

Truly and fraternally,  
J. G. CHASTAIN.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

November 27, 1904.

### World's Temperance Lesson.

Isa. 28:1-13.

Motto Text: "They also have erred through wine, and through strong drink are out of the way." Isa. 28:7. Time, about 725 B. C.

This is called the World's Temperance lesson because wherever the international series of lessons is used people are studying this subject on the same day. The whole world should be interested in this subject. Saloons are closed and forbidden by law in many places, but other places are allowed to ship liquor into dry territory. Let us create sentiment against the liquor traffic and call for more laws against it and see to the execution of our laws against it. It is a sad fact that drunkenness and its attendant evils have affected every age and people. The prophet Isaiah saw the certain doom of Israel because of this sin of theirs. The vision came to him during Hezekiah's reign in Judah and Hoshea's reign in Israel. It was but two or three years before the downfall of Israel and the carrying away of the ten tribes by Sargon of Assyria. It was at a time of wealth, wickedness, luxury, and drunkenness.

### NOTES ON THE TEXT.

1. Our Object Lesson from Issrael, 1-6. The prophet was speaking to Judah to correct them of the evil of intemperance and used the certain doom of Israel to point Judah a lesson. This is not Isaiah's first sermon on this subject (see Isa. 5:11-24). "Woe to the crown of pride of the drunkards of Ephraim." Woe, not in the sense of a prayer or desire for them to be hurt, but predicting the sure calamity that shall befall the nation. Ephraim is named as representative of all because the strongest of the ten tribes, and Samaria, the capital, is meant. The city was a "crown of pride," a city well built and fortified and on a high place, a crown of all the rest of Israel. Pride here is not in the sense of haughtiness, but means strength or splendor. But many of the inhabitants of city and kingdom were drunkards. The real pride of the nation now becomes a fading flower. The "glorious beauty" is on the eve of fading forever, and all because they are, as a people, overcome with wine. "Behold the Lord hath a mighty and strong one." This verse is a prophecy of the sudden coming of the Assyrian army for the destruction of Israel, which occurred in 722 B. C. This mighty army was God's scourge for Israel. It was represented as "a tempest of hail, a destroying storm, a tempest of mighty waters overflowing." This is a dreadful picture and the reality was severe, even worse than Egyptian plagues. This mighty one was to "cast down to the earth with the hand,"

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prophesying complete destruction. "With the hand" means with violence, hand put as a symbol of strength. The city which is "the crown of pride of the drunkards of Ephraim," would fall suddenly: It would be taken and "trodden under foot," another figure of destruction. In verse 4 there is a picture of the swiftness and suddenness of attack of the invading army. When the first ripe fig was seen by one a little time before the regular time of the ripening of figs the beholder would seize the ripe one and in an instant "eateth it up." So was the Assyrian host to fall upon Samaria, and with the same swiftness administer God's judgment because of her sin of drunkenness. In verses 5 and 6 we have a prophecy of good to the faithful ones. "The Lord shall be a crown of glory and a diadem of beauty unto the residue of his people. Residue means remnant. These were the faithful few. The Lord's Spirit and his strength are promised to all who are on his side, and the idea of victory is given in the statement "for strength to them that turn the battle at the gate." The gate was a place of attack. The idea is, be strong where the enemy attacks. Samaria's faithful inhabitants had a sure retreat, although the city was to be destroyed. That retreat was Jehovah himself.

2. Application to Judah, 7-13. Verses 7-10 show that the same danger awaits Judah because of her sin of drunkenness. "Even these reel with wine and stagger with strong drink" (Rev. ver.) "Even these," applying now the fate of Israel to Judah. As Nathan said to David, "Thou art the man," so Isaiah speaks directly to Judah, his hearers. Reel and stagger are two movements of drunk persons familiar to all who have watched them try to walk. "The priest and the prophet reel with strong drink." Drunkenness had become the habit of religious teachers as well as other leaders. This was a sad experience for Judah. A worse condition cannot be thought of. In drinking their wine, Isaiah says "they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment." Strong drink had gotten the advantage of them, just as it will of all who drink. Then the result was erroneous conception of spiritual things and false judgments were given

by those who should judge rightly. It is the same old story of the effect of alcohol. "For all tables are full of vomit and filthiness, so that there is no clean place." What a picture of the low condition to which these drinkers had come! All come to the same who follow in their steps. This one of the stations on the road of drinking people. Verses 9 and 10 is the language of these drunkards replying to Isaiah. They made fun of him. They drink and are big men. They say "he (Isaiah) teach knowledge, etc.," as much as to say, "we are not babies, we are men. We have been weaned. Let him go teach little folks, children, and let us alone, we know our business." They said that this prophet was all the time going about saying his same old speech. It was not accepted by them, so they still derided by saying "For it is precept upon precept, precept upon precept, line upon line, line upon line; here a little, there a little." Just think of a drunk man mockingly saying the above and you have in mind their attitude toward Isaiah. Drunkards are about the same way yet. Human nature never changes. They would not hear God's messenger and repent, so God has another treatment for them. God is never overcome. If sinners will not repent they must take the consequences of impenitence. "Nay, but by men of strange lips and another tongue will he speak to this people." That is, God will speak to them by means of the punishment at the hands of the foreign army of Assyrians. God had sent them a message of rest and refreshment by Isaiah "yet they would not hear." When they refused to hear and obey then God said "Therefore." His conclusion was one that would be a constant reminder of their derisive answer to Isaiah, whom God had sent them for their good. "The word of Jehovah shall be unto them precept upon precept, . . . that they may go and fall backward and be broken, and snared and taken." The result of their sin and impenitence came down upon them. The awful calamities from drink are in every community. Along with this lesson and its plain teachings to us, let the teacher point out special cases in the knowledge of the students.

R. A. KIMBROUGH.



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## Editorial.

### Gratitude and Meditation.

Gratitude is the sweet fruit of meditation upon God. It is fruit, not the result of outward constraint, but the spontaneous transmutation of overflowing life into joyous living and beneficence. "My meditation of him shall be sweet. I will rejoice in the Lord," David said. Quiet reflection, deep thought, sustained contemplation of the infinite perfections of God's character, and the wisdom and beneficence of his deeds, filled the Psalmist's heart with sweet delight, and his life with jubilant gladness.

If the chief end of man is "to enjoy God forever," then the godly life here and now which tends towards that object ought to be a joyful life—a life of pleasant experiences and glad living. He who meditates upon God with delight, who lives a glad life in him, whose worship and obedience is grateful service, he is following on and is close to the ultimate purpose of his being.

Probably our hearts are not filled with the sunshine of God's presence, and our lives with gladness in his service, because we have turned our minds away from the true object of meditation. "My meditation of him," David said, "shall be sweet." I will be glad in him. It is the strange tendency of the heart to forget God. The more abundant and sunshiny things are the more likely is that tendency to be realized. Our thoughts and affections are constantly slipping away from God and fixing themselves upon the gifts of his hands. "Our eyes droop from God rest on some representation of him and we become idolaters; from God to some theories about

him, and we became philosophers; from God to the gifts he bestows, and we become worldly." We come to think more of the gift than of the Giver, more of the beneficence than of the Benefactor. We may mistake pleasure in his gifts for gratitude to the great Giver. In our exaltation we may forget God. Men fell in paradise. Angels fell in heaven.

Gratitude is the fruit of meditation upon God. Reflection upon his gifts may give pleasure for a season, but it cannot give continued happiness. They change, and the joy which they give changes. They are withdrawn, and the gladness which they sustain ceases. The meditation upon God inspires and sustains unfailing and unchanging gratitude. God himself is the supreme object of meditation, the sum of all perfection. He may change and even withdraw his gifts, but he himself never withdraws never changes. He is greater than any gifts of his hand. If he takes away the gift and remains himself we can be happy. Let us look above the gift to the great Giver. Let us not look so intently upon the way as to forget the Guide. Cultivate the sense of the presence of a personal God.

Be glad in your business. Spiritualize the secular. Choose profession or trade upon which you can ask and expect God's blessings, a calling without injustice or cruelty or oppression to man, a work which will elevate and ennoble yourself, which will honor God and bless men. Thank God for the opportunity of congenial employment. Do your work with joy and gladness. A merry heart will raise it above oppression drudgery, and make it a delightful means of livelihood, and a spring of beneficence.

Be glad in the Lord in your home. It will be a sad time when the National Thanksgiving Day takes the place of the Festival of the Home. Parents cannot do too much to make all their holidays memorable in the lives of their children because of domestic affection and unrestrained wholesome joy in each other. God be praised for the homes in which all the children gather on fixed seasons. Ask God to abide in your home. Give him the first place; he will accept no other. Filling the highest place he will elevate every other. Mother, make an attractive and useful home for the tired father. Husband, tear yourself away from daily toil and make your fireside bright and your household happy. Dear parents, make your homes attractive, winsome, cheerful. The memory of home abides amid all earthly mutations. The family gathering, what father mother sisters and brothers, said and did come back as if it were but yesterday. Days pass; but the outlook, the inspiration and the joy these gatherings give is an eternal possession. We cannot we would not forget them. Hard must be the heart that can sin against a pure and happy home.

Be glad in God's house. In the the sanctuary rejoice with trembling. Thank God for every opportunity and exhortation to united worship. In the gladness of his

heart. David prayed, "O thou that inhabitest the praises of Israel." If we are exalted to humility and penitence, it is that we may be exalted and rejoice in the forgiveness of sins. Let us rejoice and be glad in our worship.

Thank God for the good hope you have of a home in glory. We are not here to get ready to die, but to prepare to live—to live here, and to live on forever hereafter, "when the sun becomes old and the stars grow cold." Bless God for the forgiveness of sins, through the riches of his grace and mercy in Christ Jesus, for acceptance into his family, for the spirit of sonship, for the sanctification of the Spirit, and for the glory to which you are destined and for which you are kept and being prepared. Amid all the vicissitudes of life, in sunshine and in shadow, in prosperity or in adversity, in sickness and in health, "in poverty's vale or abounding in wealth," with a trustful and submissive heart, be glad in the Lord.

"This is my body" our Lord said of the bread at the institution and first celebration of the feast memorial of his broken body and shed blood. "In the consecration of the elements of the Holy Eucharist this bread is miraculously changed into the real flesh of our Lord. We receive and give it as such. It is a miracle, and we do not understand it any more than we do any other miracle. Jesus said, 'This is my body,' and we accept His Word without doubt or hesitation." This is the substance of what a "Paulist Father" said in an address to Non-Catholics. The explanation is plausible and the unquestioning faith expressed is attractive. But the plausibility is only seeing and misleading. It is true that we cannot and are not called upon to understand how a miracle is wrought; but we can and are invited to see the fact, that a miracle has been wrought. There is mystery in the incarnation of our Lord not in the fact that he was really human, but in the union of the divine and human in one Person. Men saw and accepted the fact, but did not understand how it was effected. Our Lord turned water into wine simply by willing it. How it was done, no one could tell; but that it was done the master of the feast testified, in that after the miracle it was no longer water merely accepted as if it were wine, but in was real wine. But in this assumed miracle, after the transformation in the consecration the elements look, feel, and taste like just what they are—bread and wine. No, we cannot understand divine energies, but we can comprehend effects. When Jesus said, "This is my body" did not the disciples understand him to speak figuratively and not literally? candidly did he not mean, "This is, represents, symbolizes my body?" Just as when he said, "I am the door," meant I am the way of entrance into God's fold.

In Romans 4:25 it is said that Christ was "delivered for our offenses, and was raised again for our justification." The words are often supposed to teach that

Jesus died to atone for our offenses and was raised from the dead to secure our justification. But the clauses are exactly parallel. The proposition (dia) with the accusative, used in both clauses here, means "on account of" and should be so translated. Then the verse would present our offenses as logically preceding our Lord's death, and our justification as similarly preceding his resurrection. The four mentioned have this sequence. We offended; Jesus was delivered to die on account of our faults; God thereupon justified us; and Jesus was raised from the dead on account of our justification. The resurrection of Christ is the seal of God's approval affixed to the finished work and sufferings of our Savior.

Indications seem very clear that the Mississippi Methodist Orphanage will be removed from Water Valley to Jackson. It will be remembered that the buildings were destroyed by fire last July. We understand that \$9,000.00 have been offered as an inducement for its removal to Jackson, and that about all that remains to be done is to await the meetings of the two conferences in Mississippi, when it is believed the institution will be permanently fixed at Jackson. This will be better for several reasons. Two very strong ones are that this location will be more central and accessible to the whole State. And the proximity of the Orphanages of the largest two denominations in the State would no doubt prove mutually helpful and stimulative. We notice that the Rev. W. T. Griffin, this agent, is active in pushing the work of the rehabilitation of the institution. There are very few objects that meet so ready a response from the people as the Orphanage work. It is doing much in the development of the benevolent spirit in our churches. Surely God is good to his children. "The poor ye have with you always."

### MISCELLANEA.

Another of our good churches will soon be vacant. Mr. James Robinson has resigned the pastorate at Water Valley.

If all our pastors would send items of interest to one of the editors, as some choice spirits do, our paper would become more interesting and helpful.

On the night of November 10 a burglar entered the office of the "Mississippi Baptist," at Newton, and stole \$30. That thief must have been very ignorant or "hard-up."

There are 306 children in the Buckner's Orphans' Home, of Texas. At its last session the Baptist State Convention subscribed over \$30,000 towards the erection of buildings and other improvements.

The Woman's Missionary Society at Hollandale expect to send a box of clothing to one of our frontier missionaries, and also to contribute towards new buildings for our college.

At the close of a sermon by Rev. J. R. Carter, Superintendent of the Baptist Orphanage, delivered in Newton on Lord's Day, November 13, the congregation gave \$30 to that institution.

If Rev. T. J. Miley accepts the call to the pastorate of Newton Baptist Church, the people will hear good preaching and the congregation will have a pastor with a shepherd's heart.

Pastor W. J. Mahoney, of Calvary Baptist Church, Vicksburg, has just closed a series of evening meetings conducted by himself specially designed and suited to Christian growth and development, and with good results.

Ex-Gov. Northen will print 5,000 copies of Dr. Chapman's sermon on Worldly Amusements, and give them to ministers for distribution among their members. Dr. Chapman conducted the meetings of the great revival in Atlanta.

Pastor W. R. Cooper, of Itta Bena, is happy and hopeful in his work. The teaching and preaching services of the church are increasing in attendance and interest. On Lord's Day, November 13, the church received two members, one on confession of Christ and Professor Philip by letter.

The Baptists ladies of Louisville have rented a house for the young ladies who are attending the seminary, at 1025 Fourth avenue. They hope to have it ready for the young ladies by Thanksgiving Day. The matron, Mrs. Wiegand, will be on hand. Six young ladies are here ready to enter the home. The outlook is bright.—Argus.

About 2,000 students are in attendance upon Baptist schools in Texas, and 750 of these are in Baylor University. In response to appeals from their great leader, B. H. Carroll, D.D., the late convention gave \$6,000 to ministerial education and added about \$100,000 to the endowment of the university.

The factories in which drunkards and gamblers are not saloons and parlors of the green cloth only, but also and mainly the homes whose festivals are marked by bacchanalian revelry and even drunken debauches. These homes are the principal recruiting stations of the saloon and gambling parlors and dives. And, sad to say, some of these are called Christian homes.

There are about 2,000 messengers at the Texas Baptist Convention. They rejoiced in the report of Dr. Gambrell, the general secretary for missions, which showed an expenditure of \$400,000 for all missions and Sunday school work, \$80,000 of which was appropriated to missions in the state. All debts are paid and nearly \$1,000 left in the treasury.

A young pastor said to a deacon, both members of the same church, "I am grieved and disheartened, so many Baptists live in this town who cannot be persuaded to identify themselves with the church." The aged deacon of many years continued service replied: "Do not worry, my young brother. My experience is that those people who must be begged not to forsake the assembly and work of Christ's disciples are not worth much when they come in. There probably are exceptions, but I have not known them."

When the ecclesiastics at Washington rejected the statement of the Marquise who gave a large part of her fortune to found a Roman Catholic ministry at the national capitol, that the ground of her repudiation of Rome was that residence in Europe had satisfied her that her object to "elevate and refine the American clergy" was hopeless, and assigned as the reason of her action the failure of Mr. Waggoner, treasurer of the institution, they expressed their preference that one or a few officials should be regarded as dishonest rather than that the many clergymen should be esteemed as degraded and unrefined.

### Thanksgiving.

Through the kindness of Bro. Bailey, the Orphanage has always had the right-of-way in THE BAPTIST Thanksgiving week. We might have had it this year, if the Superintendent had not been too busy to look after it. I wish to suggest, however, to our friends that, in enumerating the many things for which to give thanks, don't forget that our Heavenly Father has been very, very gracious to your orphans.

We have not had a death during the year, nor a serious case of sickness except one or two cases during our epidemic of measles.

Through the liberality of our friends, we have been enabled to run through the year without debt.

We have not only had the necessities and comforts, but many of the luxuries of life.

True, we had our Superintendent's home burned; but the people declare that we shall have a better one right away.

It is a brick building for our boys. They are proving their faith by their works. Already nice contributions are coming in for this building, and we have good hope of being able to build just such a home for our boys as we need, and one that all will be proud of.

We have received already about enough quilts and clothing to supply our needs during the winter, with the exception of sheets, pillows, pillow cases, and the little articles such as soap, soda, baking powder, combs, towels, handkerchiefs, etc., that the children will send in with the Christmas boxes. Many, many thanks to all the generous donors.

Again we ask you to join with us in continual thanksgiving to our Father for His care and blessings upon the Orphans.

Fraternally,

J. R. CARTER.



## The Minister's Salary.

D. W. BOSDELL.

Just at this time all over the country churches are changing pastors, and pastors are thinking of new and more inviting fields. Especially is this true of the smaller churches and pastors receiving small salaries. It is to these churches and of these pastors I desire to say a few things, and if these words may be the means of arousing some church or comforting some pastor, I shall be grateful.

When we think of the Christian ministry in general and those pastoring the weaker churches in particular, we are convinced there was never a time when they were as deserving as today. We look back a generation and there we see quite a different type of ministry serving the country, town and weaker city churches. The men of that day were as loyal, earnest, and self-sacrificing as ever blessed this world, yet men knew nothing, comparatively of the splendid equipment that has become one of the essentials of the man successfully serving the churches of today. The ministry of today are men who have spent years of time and in many cases all they possess in preparation for this God-given task. We were never blessed with ministers with better equipment for their work, with purer characters and nobler spirits. Hence our pastors today are the most deserving set of men we have ever had to pastor the churches of Christ.

We call attention to another great fact: *Their needs were never so great as today.* This in part grows naturally out of the foregoing thought. Our civilization is advancing rapidly. The masses are being educated and informed. If the ministers are to hold their power with the people they too must advance. The ordinary minister of forty years ago, who at that time was marvelously successful, would in all probability be a failure today. The history of the people of the earth teaches us that the ministry has always been in advance of and led the masses. The minister that was in advance of the masses a generation ago, is doubtless far behind today. It is behind he has practically no power over them. Hence, the minister that hopes to accomplish much for his Lord, it is not only essential that he be equipped for the beginning of his ministerial life, but there must be growth. He must not only be equipped for his work—this means a constant buying of new and important books. The taking of magazines and papers. There are ministers all over the country that have failed in their God-given work because they have not done this. Now, we all know that it takes money to buy books.

Then, the minister must attend all the associations, conventions annual gatherings. These come very close together and never fail to cost. The man of God knows he must attend there as do himself and church, a serious injury. Hence, he goes. Again, the churches don't look on the minister's family as they once did. Then they called the pastor to serve them, but

now-a-days they call both pastor and wife. They expect service from his wife. Without going into details, this means expense to the pastor. Also they expect his home to be a kind of public parlor and thus he must keep it, so there is a demand for a continuing preparation of minister, his wife, and his home. In consequence of all this we see that there was never a time when it cost the minister so much to do his duty by his churches as today.

Now, their salaries were never so small relatively as today. We have just seen that these are the most deserving set of ministers we have ever had, and that there was never a time when it cost them so much to be what they are, and to commend themselves to the churches, yet, relatively speaking, they receive smaller salaries today than ever before. It is true he receives a larger salary than the minister of a generation ago, yet when we think of the large increase in the salaries of wage-earners and the fact that the cost of living has advanced from 20 to 30 per cent. we conclude that he is not paid as well now as in the not distant past. There is prosperity abroad in the land and God is its Giver, then why not return unto Him larger offerings and thus pay the ministers better?

I make a plea to the weaker churches to increase their pastors salaries. It would have at least two far-reaching results:

1st. It would aid in removing the indisposition of children to be attracted by the calling of father. There is a manifest tendency on the part of young men to be prejudiced against following in the footsteps of the father. Also, fathers are human and many feel an unwillingness to encourage their sons to follow their fathers.

2nd. It would save many of our pastors. How many of them have been literally dried up for the want of having access to a good library and the money with which from time to time to replenish it with good and important books! There are great men in the ministry today, whose greatness is largely due to their fathers in having access to such means and matter.

I admit that pastors can be had for such salaries as are being paid, because like Paul they feel, "woe is me if I preach not the gospel." But why should it be? There are pastors all over the country, depriving themselves and their families in serving churches that could without a sacrifice increase their pastors' salaries 25 per cent. But some will presume to say these pastors ought to be willing to sacrifice. This they have ever been. In the history of Christianity the ministry can be seen in the fore front, leading their flocks in self-emptyings and self-sacrificings, but God never required of any pastor or set of pastors to make sacrifices that were not equally required of his laymen. I trust the churches will see the wisdom in increasing their pastor's salaries. Do this and watch their increased usefulness to your church and the cause of Christ.

## Mercy of God.

Ps. cxxxvi, Ps. cvii, Ps. cxviii, Rom. xi.  
The mercy of God is a subject on which

all Christians delight to draw. It is their joy in life, the favorite theme of their meditation in health and sickness and the foundation on which they build their hopes of heaven. Take away mercy and no star of faith shines upon the pathway or lights up with joy the church of the dying. It is natural, therefore, that all should feel an absorbing desire to be more acquainted with properties of mercy and such is the desirable, and they are constantly asking is mercy free, impartial, eternal. It gives us unspeakable pleasure to say that these questions can be answered to the entire satisfaction of the world.

1. Nature shows that mercy is impartial. The sun warms alike the fields of the high and low, rich and poor, and gilds with equal splendor and beauty the cottage and palace. The sun refreshes the land of believer and the unbeliever, and causes all nature to smile in loveliness and glory. The bounties of the world are open to all men, all share the glory by day and its smiles by night. All inhale its invigorating air and are fanned by its gentle zephyrs. We cannot go where universal love does not abound.

2. If we open the volume of inspiration proof crowds upon proof to establish the importance of mercy. Its invitations are unto all men. Its provision of grace are for all, and it declares not only that Jesus died for all, but God's tender mercy is over all his work. The evidence of the eternity of mercy is equally clear and satisfactory, for this sublime truth is repeated again and again on every page of the Bible. The inspired writers dwelt upon it with an ever increasing delight. It is declared twenty-six times in one short Psalm. It is said to be built up forever to be from everlasting to everlasting. As certain then as God was merciful before the mountains and hills were brought forth, so certain will be be merciful when the heavens shall have waxed old as doth a garment and been folded as a vesture. How full of comfort is this truth. No property of mercy is more endearing than its eternity, for it shows that though all things earthly fail, mercy on which our destiny hangs remains everlastingly the same. Mercy is not only impartial and eternal, but perfectly free, free as the air we breathe and the water we drink. All its riches are offered without money and without price. Indeed, God is said to delight in mercy, and to be pitiful and of tender mercy, rich and abundant in mercy, slow to anger and plenteous in mercy. Christians be not faithless, tremble not with a slavish fear before God, for his mercies fail not; love him with a full heart, for he is constantly smiling upon and showering down his favors. Be not sullen and ungrateful, but let the greatness of his mercy melt your stony heart and let your prayers of gratitude constantly ascend to his throne. In the day of trial and darkness call upon him, for his ear is ever open to the petitions of his children.

Your friend,  
W. O. REYNOLDS.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

**Woman's Central Committee:**  
Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

## Subject: Work of Woman's Missionary Union.

Seed Thought: "In His service, as we are growing stronger.

The calls to grand achievement still increase."

1. Prayer: That the Holy Spirit may take possession of every heart.

2. Scripture Reading: John 15. Remarks by leader upon fruit-bearing. Fruit of the lips, of the life and the "fruits of the spirit," are all sources of blessings to others.

3. A basket of beautiful fruit. Members in turn to give some one fact observed, experienced, read or heard regarding noble work in any direction by women.

4. Notes of joy regarding W. M. U. Work: Selected from annual report, corresponding secretary, W. M. U.

5. Leaflet: "Woman's M. U. an educating influence in missions," by Mrs. J. S. Dill.

6. Queries for quiet moments: Am I proving my life by my fruit? Am I doing my part in laying the cause of missions on young hearts?

7. A helpful thought for humble workers: Each part of a beautiful mosaic may be a little worthless piece of glass, marble or shell, but each in its place constitutes a masterpiece of art. So with our insignificant lives in the hands of the great Artist, and how precious the thought of being used by him in the perfection of his wonderful plan for the world's redemption.

8. For special emphasis: Leaflet "Wanted—without delay."

9. Discussion: What part can this society have in the Tichenor Memorial? Business, collection, etc.

10. Prayer: Thanksgiving for the privilege of service; petition for various lines of W. M. U. work, especially mentioning "The Tichenor Memorial."

Report of secretary of central committee for quarter ending October 1st, 1904.

Aberdeen Association—  
Pontotoc—Home Missions \$20.

Bogue Chitto Association—  
McComb—Home Uses \$5.15.  
Central Association—

Calvary, Vicksburg—Home Uses \$19.68.

Yazoo City—Home Uses \$5.82  
Clinton—Home Uses \$7.00.

Utica—Home Missions \$5.00;  
State Missions \$10.00; Home Uses \$7.55.

Raymond—State Missions \$2.15; Foreign Missions \$11.00; Home Uses \$9.00.

Palestine—State Missions \$4.65; Church Building and Loan \$1.00; Ministerial Education \$2.55.

Columbus Association—  
Starkville—Home Uses \$5.00;  
Ministerial Education \$5.00.

Columbus—Foreign Missions \$5.00.

Copiah Association—  
Gallman—Home Missions \$5.50; State Missions \$3.00;

Foreign Missions \$2.70; Orphanage \$13.00.  
Hazelhurst—State Missions, \$25.00; Home Uses \$1.00.

Smyrna—Home Uses \$5.00.  
Deer Creek Association—

Anguilla—Home Uses \$1.00;  
Lincoln County Association—

Topisaw—Home Uses \$1.00.  
Brookhaven—Home Uses \$3.00.

Lauderdale Association—  
L. A. and M. S. 1st Church,

Meridian—Home Missions \$1.00;  
State Missions \$13.40; Foreign

Missions \$2.15; Home Uses \$1.00  
Orphanage \$7.50.

L. M. S. 1st Church, Meridian—  
Home Missions \$5.00; State

Missions \$5.00; Foreign Missions \$5.00.

Lebanon Association—  
Ellisville—Home Missions

\$21.75; Orphanage \$45.00.  
Hattiesburg—

Mississippi Association—  
Liberty—State Missions \$5.50;

Home Uses \$32.00; Orphanage \$5.00.

Oxford Association—State Missions \$7.85; Foreign Missions \$2.35; Home Uses \$26.00.

Pearl River Association—  
Oloh—Home Missions \$2.25;

Home Uses \$50.15,  
West Judson Association—

Earnest Workers, Tipton—  
Sunday School Board \$5.00.

Tupelo—Home Uses \$35.00.  
Blue Springs—State Missions

\$4.20; Foreign Missions \$5.50;  
Home Uses 65 cents.

Yalobusha Association—  
Grenada—State Missions \$10;

Home Uses \$5.65.

Spring Hill—Foreign Missions \$4.00; Home Uses \$18.15, Orphanage \$19.82.

Scobey—Home Uses \$124.10.  
Duck Hill—Foreign Missions

\$5.00.  
Yazoo Association—Home Uses \$3.50.

BOXES REPORTED.

Immanuel, Meridian \$275.90.  
West Judson Association

\$154.79.  
L. A. M. S. 1st Church Meridian \$160.35.

Copiah Association \$292.35.  
Clinton \$59.23.

Hattiesburg \$144.10.  
Total boxes \$1,086.72.

TOTALS.

Home Missions \$59.16.  
State Missions \$108.75.

Foreign Missions \$56.70.  
Home Uses \$1,038.77.

Orphanage \$90.32.  
Church Building and Loan

\$1.00.  
Ministerial Education \$7.00.

Sunday School Board \$5.00.  
Total \$1,366.70.

Boxes \$1,086.72.  
Grand total \$2,453.42.

MRS. WM. R. WOODS,  
Sec'y Cen. Com.

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. B. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Dothen, Ala., April 24, 1899.

Mr. J. R. Young, Dothen, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is anything to equal it. I was troubled for about two months with lame back and after taking one half bottle I consider myself cured.  
Yours truly,  
J. J. WILLIS.

THE CHIVALRY

of Southern men to Southern women is the finest trait of Southern character. It should give protection in death as in life. A PENNY MUTUAL policy is the strongest bulwark against misfortune. See that your mothers, wives and daughters have a PENNY MUTUAL policy between them and the rough old world.

You're Safe Then.

We insure by mail.  
Home office, 920 Chestnut St., Philadelphia.

Chas. L. Frye, 74 Lincoln St., Boston, Mass.

RHEUMATISM.

I will guarantee to cure any case of Rheumatism. I do not ask you to send me one cent. Send me your name and address.

Chas. L. Frye, 74 Lincoln St., Boston, Mass.

Lamp-chimneys that break are not

MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.  
MACBETH, Pittsburgh.

SICK HEADACHE  
For Twenty Years.

CURED BY PANOL.

Mrs. E. Hutchinson, Ott's Mill, La., says: "Forty-two years I was a sufferer with sick headache. Was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using Panol. I have never had one of those spells since. If I feel any of the old symptoms at any time, I take Panol two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—pleasant to take and sure to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system,

PANOL

Is easily without a rival or a peer. Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.  
Sold by Druggists and dealers in medicines.

Royaline Medicine Co., Ltd.,  
New Orleans, La.

TO THE PUBLIC.

Considering the remarkable success of my Cancer Cure in my own community and the limited area surrounding, where it has been introduced, and my growing confidence in its almost infallibility as an absolute and permanent cure, many considerations, not the least of which is an unselfish desire to place this potent remedy within the reach of the suffering, have induced me to extend its scope of usefulness and make it known to as large a portion of the country as may be. To this end I have formed the Scarborough Cancer Cure Company for the purpose of more systematically and more extensively placing the remedy before those who suffer.

I beg to remind the public that I remain at the head of the company and those who come in business contact with us in the future shall receive the same kindly consideration that others have received at my hands in the past.

Respectfully,  
REV. J. A. SCARBOROUGH.  
Bogue Chitto, Miss., Nov. 1, 1904.

RHEUMATISM.

I will guarantee to cure any case of Rheumatism. I do not ask you to send me one cent. Send me your name and address.

Chas. L. Frye, 74 Lincoln St., Boston, Mass.



## Occurrence and Comment.

The "Disciples of Christ" held their convention for 1904 in St. Louis, October 13-20. Over 10,000 messengers were present. The churches being congregational in government, this convention was only an educational and missionary meeting and not an ecclesiastical court. There are in the United States now 1,233,984 "Disciples of Christ." They support 353 home missionaries. Tibet and the Philippines the included in the foreign countries in which they do missionary work, and 1904 has been their most successful year in this department. For all missionary and educational purposes they raised over half a million dollars. A committee was appointed to consider the union of Free Baptists and Disciples. It seems that this union should be easily effected, since both are free communion immersionists. They may find it difficult to agree on the position of baptism in the Christian system.

If the papers tell the truth, some of our citizens who are highest in preferment and honor are little or low in life, either pitifully ignorant or disgustingly mendacious. During the week ending October 29 Judge Parker is reported to have said "that the Philippines cost \$650,000,000 and 200,000 lives, and that the islands, politically and economically, were in a forlorn condition." Secretary Taft, it is said, replied "that the estimated cost in money was about \$450,000,000 too large, and the estimated cost in life was 195,000 too large," and that "he offered Governor Wright's cabled assurance that the Philippines were doing very well in all particulars." What inducement to a true and pure and noble life can come to the youth of our country from these statements made in ignorance or with the purpose to mislead so as to insure election to the highest office in the gift of the people? The Bible is not an old book. The Divine law, the expression of the Personal will of Him who has the power to make that will imperative, which says, "Thou shalt not bear false witness against thy neighbor," is still needed.

Several years ago Miss M. G. Caldwell, now Marquise des Monstiers Merinville, gave a large part of her fortune to found the Roman Catholic University at Washington. Recently she has repudiated that church and has authorized the editor of the Associated Press to make this statement: "Yes. It is true that I have left the Roman Catholic church. Since I have been living in Europe my eyes have been opened to what that church really is and to its anything but sanctity. But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the church from the lowly position it occupied in America; so I thought of a university, or higher school, where its clergy could be educated, and, if possible, refined. Of course, in this I was merely influenced by Bishop Spalding, of

Peoria, who represented it to me as one of the greatest works of the day. When I was 21 I turned over to them one-third of my fortune for that purpose. But for years I have been trying to rid myself of the subtle overwhelming influence of a church which pretends, not only to the privilege of being 'the only true church,' but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off 'the yoke of Rome.'" This event needs no comment.

On August 18, 1516, a concordat was concluded between France and the Pope of Rome which put a stop to "the election of the clergy by the faithful," and transferred to "the King the right of nomination to bishoprics and other great ecclesiastical offices and benefices," and merely reserved to "the Pope the right of presentation of prelates nominated by the King." In July, 1801, the Civil Code of France, under Napoleon, was revised, and the concordat transferred the appointment of bishops and priests to the government, and thus these ecclesiastical offices became "as much instruments of the First Consul as his prefects and gens d'armes."

Recently, because he refused to "recognize the higher authority of religious over civil power," Pius X, in order to disavow the policy of Pope Leo, under whom the concordat was concluded, prosecuted the Bishop of Laval and sought to discipline him before an ecclesiastical court, which the French laws did not recognize. This led the French Premier, M. Combes, to declare that the rupture of diplomatic relations showed the impossibility of continuing the concordat between the church and the state. After a debate in the Chamber of Deputies, which occupied two days and covered all matters relating to the rupture of diplomatic relations between France and the Vatican, the Government's course was approved by a large majority. The Premier also declared that these incidents had made the separation of church and state inevitable.

On October 29 last the Premier presented a bill separating church and state in France and abolishing the concordat. This bill places all religious edifices—churches and parsonages—in the hands of the state, or of the municipality which erected them. To prevent the passage of this bill by the French Parliament, a commission of the most prominent Catholic legal talent of France, summoned to Rome by Pius X, has presented a new plan for the consideration of the Pope in the shape of a concordat between the French Government and the church, in which it is said the objections to a former treaty are entirely eliminated. This new plan provides that the state shall "pay to the church an annual sum equivalent to the interest on the value of the property taken from the church during the revolution, and this amount is to support the church of France

in future years." If the Government refuses this plan, it is proposed to overthrow the ministry through the influence of Catholic members of the Parliament. If this could be done, it is thought that the diplomatic relations between the government and the church could be resumed.

Marquise De Monstiers, nee Mary Gwendolyn Caldwell, has recently renounced the Catholic faith and thrown off the yoke of bondage. At her father's death she inherited \$2,000,000. Previous to her marriage she had, under advice of her guardian, Bishop Spalding of Peoria, Ill., given \$600,000 of her inheritance to found the Divinity College of the Roman Catholic University in Washington, which is known as the Mary Gwendolyn University Hall of Divinity. She said, "Seeing the lowly position the Catholic Church occupied in America, and hoping its clergy could be educated and, if possible, refined, I made the gift. But, after many years of hopeless effort, finding the undertaking impossible, I now forever repudiate and cast off the yoke of Rome." But they have her property and will continue to use it for propagating their cause.

The Mississippi College Magazine, published by the Hermitian and Philomathean societies of Mississippi College is especially good for November. This magazine under different names is fully of age, and entitled to speak for itself. Thirty years ago it was "The Electric Light." Let it live long, and under whatever name may it continue to flash its guiding light athwart the pathway of the young manhood of Mississippi.

The Hillman Lesbidelian, published by the two literary societies of Hillman College is a bright and instructive magazine. It is the worthy successor of "The Snowflake." Its price is only \$1.00. The poem in the October number, by Prof J. L. Johnson, Jr., is worth more than the price.

A Baptist brother, noted for plainness of speech, said to another man of the same church, who would not do anything at all in the brotherhood: "Look here, Blank; if you do not do something here or quit talking about the great things you have done elsewhere, people will think you are lying."

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Married.

### McMillan-Hawkins.

At the home of the bride's parents in Clinton, Miss., Nov. 2, 1904, Mr. Jno. A. McMillan of Vicksburg, and Miss Lucy Mae Hawkins. It was my pleasure to baptize the groom when pastor at Vicksburg and to be the bride's pastor here for several years. They enter on life with prospects of joy and usefulness. P. I. LIPSEY.

### Purser-Travis.

At the home of the bride's parents, Copiah county, Miss., Mr. W. E. Purser and Miss Minnie Travis were united in marriage Nov. 6, 1904. JNO. THOMPSON.

Como, Miss.

The Baptist Minister's Conference of southeast Miss., propose to hold a Bible institute at Hattiesburg, beginning on Monday after the 3d Sunday in January, 1905. Prof. McGlothlin of the Seminary will be with them during the week studying the Life of Paul. It is intended that all the preachers of southeast Miss. shall attend it, and also Sunday School teachers and Bible students. It is likely that a Sunday School Institute will be held in connection with it, with brethren J. E. Byrd and Landrum Leavell in charge. A great deal in intellectual and spiritual good is promised. May the Lord prosper it.

## Orphanage.

Let me thank the many friends who have sent in the many nice boxes. We very greatly appreciate their thoughtfulness and promptness in coming to our help.

We have received already about as many quilts as we will need, and quite a nice lot of clothing.

If some of the friends find it just as convenient, they might send some sheets and pillowcases instead of quilts.

Our children are keeping well and everything moving on nicely. J. R. CARTER, Superintendent.

## Woman's Mission Society, Shuqualak, Miss.

We are very happy over our work for 1904, and must tell THE BAPTIST about it. God has smiled on our efforts. We have enjoyed many lovely meetings and beautiful expressions, and our hearts are overflowing with love for Him who has thus permitted us to work for His cause. Our purse is indeed like the barrel of meal and cruise of oil, never emptying and ever filling.

Only yesterday morning we had spent the last cent in defraying expenses on our mission box, and before the noon hour that same good purse held \$5.00.

We have had two box packing days, one on the 31st of Oct. and the other on Nov. 14th.

Below is a summary of our work since January.

To Scooba church,	\$ 35 00
Foreign Missions,	20 00
Box to Orphans,	70 00
Cash to "	18 00
Package "	10 00
Expense on box,	1 85
Box to I. T.,	84 30
Expense on box,	2 50
Total,	\$243 65
I. M. S.	

We acknowledge an invitation from Mr. and Mrs. Willard F. Gordon of Hermannville, to the marriage of their daughter Miss Nettie to Mr. John Hope Barrett, Wednesday, Nov. 30, 1904 at 1 o'clock. The young couple have our best wishes.

## \$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CUREN & Co., Toledo, O. Sold by druggists, 75c. Hall's Family Pills are the best.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes. FAMOUS BECAUSE MERITORIOUS. THE BEST IN AMERICA FOR \$1.50. TAKE NO SUBSTITUTE. IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM. CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG, VA.

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Sample Book Sent on Approval

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For those who have DR. DEWITT'S ECLECTIC CURE, the directions are as follows: For Toothache.

Introduce a piece of cotton with Dr. DEWITT'S ECLECTIC CURE and put into the cavity of the tooth, and bathe outside with water.

For Sore Throat.

Swallow or gargle the throat well with Dr. DEWITT'S ECLECTIC CURE, weakened with water, and bathe outside freely.

For Chills.

Take a teaspoonful of Dr. DEWITT'S ECLECTIC CURE every hour for four or five hours before chill is expected.

Cure For Whiskey.

Take a teaspoonful in water will satisfy the craving for spirituous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one ten drops in from one-fourth to one half glass of sweetened Water. Dose for children in proportion.

Drinking Water Harmless.

Alcohol are going to either the Mountain or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will undergo change of water harmless.

See This.

Sumter, S. C., July 29, 1897.

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A cure for Asiatic Cholera, and for Stomach and Bowel Derangements. A Marvellous Relief and Sovereign Cure for Muscular Rheumatism, many pains and neuralgia.

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# In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home is the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within its territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Tickets account of the Fair, with 15 Days, 60 Days, December 15 limit, at greatly reduced rates. Tickets and particulars as to specific rates, limits and train time of your home ticket agent.  
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### The Christmas Delineator.

The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of love songs from the Wagner Operas, rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' Series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life as from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum and Grace McGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework and the Cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine with many special articles on topics relating to woman's interests within and without the home.

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References: American Exchange, National Bank, New York.

### Should Flirting Be Allowed in Church.

"There is no reason why young people should not cultivate each others acquaintance from behind the hymnbook. We are glad to have them come to church on any pretext. Flirting is as good an excuse as any. That is how I first became interested in going to church."

Thus spoke a leading divine recently from a pulpit on Sunday.

What is your opinion?

Flirting in church or out of church has generally been considered pernicious, but these are the days of "new thoughts."

What do you think about it?

"The mission of the church," says another clergyman, "is twofold—a spiritual mission and a social mission. We have got to offer to our boys and girls the same social attractions, we offer the

elders, and if they make use of their advantages for a little harmless flirtation, why, we must remember that they are boys and girls and that is their nature."—How about that?

We want to know what the readers of THE BAPTIST have to say about this. We, therefore, offer two cash prizes of \$10, each in gold for the two best opinions, one for and one against, the opinions not to consist of over 25 words. With your opinion send a silver dime or 5 two-cent stamps for a trial subscription to THE WOMAN'S HOME JOURNAL, the brightest low-priced publication in America today. This question will be discussed thoroughly in the December issue of THE JOURNAL. Send your opinion with 10 cents today.

Woman's Home Journal, Problem Department, 34, 291-3 Congress Street, Boston, Mass.

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Three trains daily each way between Hattiesburg and Gulfport.

No. 5: Lv. Jackson..... 4:30 a. m.  
Lv. Hattiesburg..... 8:10 a. m.  
Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Laurel..... 2:15 p. m.  
Ar. Columbia..... 11:30 a. m.  
Ar. Silver Creek.....

No. 4: Lv. Gulfport..... 7:20 a. m.  
Lv. Hattiesburg..... 10:35 a. m.  
Ar. Jackson..... 2:00 p. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.  
Ar. Laurel..... 2:15 p. m.  
Ar. Silver Creek..... 7:05 p. m.

No. 3: Lv. Jackson..... 3:35 p. m.  
Lv. Hattiesburg..... 7:10 p. m.  
Ar. Gulfport..... 10:00 p. m.

Daily except Sunday.

Ar. Laurel.....  
Ar. Columbia.....  
Ar. Silver Creek..... 7:05 a. m.

No. 6: Lv. Gulfport..... 3:45 p. m.  
Lv. Hattiesburg..... 7:00 p. m.  
Ar. Jackson..... 10:20 p. m.

Daily except Sunday.

Ar. Columbia..... 7:45 p. m.  
Ar. Laurel.....  
Ar. Silver Creek.....

Fast trains Nos 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Maxie.

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